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שטף = HAIR

(Note to *JQR.*, New Series, III, 230-31)

WITH reference to the conclusions of A. Cohen I wish to point out that שטף actually means "hair" in several passages of the rabbinic literature. The proof for this was furnished by me elsewhere¹ nine years ago, and here I reproduce the result of the conclusions reached there. Already Buber and Kohut have adopted the meaning "hair" for שטף in Midrash Tehillim (to Ps. 78, 51), yet it is also found in Sifre to Deut. 18, 4², where ראשית השטף corresponds to the talmudic נוצה של עזים, and in Midrash Ber. r. 65, 22³, where the reference is to the bad smell of goat's hair. From שטף is derived the verb שִׁטַּף⁴ "to remove the hair with the hand, to pluck out," from which in turn the verbal substantive שיטוף is derived.⁵ Of the same meaning, as Immanuel Löw informs me, is the Syriac שטפא = *evulsio pilorum* (Payne Smith, 4135).

This explanation does away with Herschberg's deductions in *Hakedem*, II (1908), Hebr. division, 68-69.

Königsberg i. Pr.

FELIX PERLES

¹ *OLZ.*, 1903, col. 425-26.

² Ed. Friedmann, 106b; parallel passage b. *Hullin* 137a.

³ To Gen. 27, 27 (= Shir R. to 4, 11) אין לך דבר שריחו קשה מן השטף הוה של עזים.

⁴ Tos. *Hullin* 10, 4; b. *Hullin* 137a.

⁵ Baraita b. *Shabbat* 74b, 99a.